bear them on their shoulders: But it is no English
treason, to cut French crowns; and, to-morrow,
the king himself will be a clipper.
[Exeunt soldiers.
Upon the king[9]! let us our lives, our souls,
Our debts, our careful wives, our children, and
Our sins, lay on the king;—we must bear all.
O hard condition ! twin-born with greatness,
Subjected to the breath[1] of every fool,
Whose sense no more can feel but his own wring-
ing!
What infinite heart's ease must kings neglect,
That private men enjoy ?
And what have kings, that privates have not too,
Save ceremony, save general ceremony ?
And what art thou, thou idol ceremony ?
What kind of god art thou, that suffer'st more
Of mortal griefs, than do thy worshippers ?
What are thy rents ? what are thy comings-in ?
O ceremony, show me but thy worth !
What is the soul of adoration * ?

There is surely no necessity for supposing any allusion *in this passage* to the venereal disease. The conceit here seems to turn merely upon the equivocal sense of *crown^* which signifies either *a coin* or *a head.* TYRWHITT.

9 Upon the king*! &c.] This beautiful speech was added after the first edition. POPE.

There is something very striking and solemn in this soliloquy* into which the King breaks immediately as soon as he is left alone. Something like this, on less occasions, every breast has felt. Reflection and seriousness rush upon the mind upon the separation of a gay company, and especially after forced and unwilling merriment. JOHNSON.

[1] SUBJECTED [to] the breath —] The old copies have only—
subject; but (for the sake of metre) I have not scrupled to read—
mbjbcted[9] on the authority of the following passage in King John :
[tt] *Subjected* tribute to commanding love* —" STEEVENS.

[a] What are thy rents ? what are thy comings4n ?

O ceremony, show me but thy worth !
What is the soul OF adoration ?] The
first copy reads,
" What ? is *thy* soul *of* adoration ?" .
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